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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL XXXIX.

JACKSON, MISSISSIPPI, DEC. 20, 1917.

NEW SERIES, VOL. XIX, NO. 51.

## Repentance—What it Involves.

In a recent article in these columns it was our purpose to show that repentance is a turning to God; that that is the essential quality of repentance. But to define a thing does not describe all that it implies. and in this case the things that are involved in repentance are the inevitable indication of its genuineness. Not to have them is to prove it spurious or entirely lacking. There are two things that repentance must carry with it and these two in effect are one. They are acceptance of the authority of Jesus and living a life of righteousness. It is said in one place that John the Baptist came preaching, saying, "repent for the kingdom of heaven is at hand." In another place he says they are to believe on Him who comes after Him. Repentance that does not make a full and complete surrender to Jesus Christ is lacking in its essential quality.

This acceptance of the authority of Jesus in the life is shown in being baptized. And so it is said that John came baptizing in the wilderness and preaching the baptism of repentance. Wherever there is genuine repentance and proper instruction there is going to be a baptizing. A great many people deceive themselves into thinking they have repented when they have simply decided on what they are going to do, usually a changed course of conduct. There has been no surrender of the will to the obedience of Christ, but a willful choosing of their own way. With them there has been no asking like Paul, "Lord what wilt thou have me to do," but a deciding for themselves what they prefer to do. They have not taken counsel of God, but of their own preferences as to their course of action. - If there were more preaching of the right kind on baptism such as John the Baptist preached, there would be more repentance.

The person who chooses for himself what "form of baptism" he prefers to submit to without inquiring as to the will of Christ, or having inquired chooses other than the will of Christ, has never repented and belongs in the class of those to whom Jesus said "Except ye repent, ye shall all likewise perish." Resentment at the plain statement of truth, or obstinate rejection of it only demonstrates the lack of repentance. If there is any subject on which we owe it to the world to speak plainly, surely this is the one. The ignoring of the will of Christ or the obstinate refusal of it is to refuse to repent when we are commanded to do so.

This is a different thing from making repentance a means to salvation or denying that any unbaptized people are saved. Baptism is not a means to salvation, but the first

evidence of it and closely associated with it. The will to be baptized when baptism is properly understood may be the act of repentance. The will not to be baptized is the refusal to repent in that it is a rejection of the expressed and plain will of Christ. Some people have not been instructed on the subject of baptism. The more condemnation to the preachers, some Baptist preachers included. Some have been misinformed and so are not responsible. The preachers who misinform them bring themselves under the censure in the words of Jesus, "They who break the least of these commandments and teach men so, shall be called least in the kingdom of Heaven. It is a fearful thing to cause to stumble one of the least of those who believe in Jesus.

The other thing involved in repentance is the purpose to live a righteous life. This ought to be clear to everybody who wishes to repent. Repentance is in a moment of time, but it changes the life for all time. It eradicates the old habits and implants new. When John the Baptist preached repentance the people asked, "What shall we do?" He answered them according to their habits and temptations. One he cautioned against violence, another against dishonesty, another against covetousness and penuriousness. In each case he corrected the wrong habit or training and set them going in the opposite direction. Repentance is not simply abstaining from sin but the purpose to practice a positive life of right doing, of helpful service to others. Again this is set forth in the ordinance of baptism. It indicates a complete reversal of life, a parting from old ways, a burial to the past and the beginning of a new life. The scriptures teaching this are too familiar to need quoting. But Jesus put it succinctly when He said "Thus, ((in this act) it becometh us to fulfill all righteousness." One can see how truly this ordinance is "the baptism of repentance." In it the new life purpose is declared, for we rise to walk in newness of life. One whose life does not show a genuine reformation after being baptized did not understand the ordinance, and did not "obey from the heart that mold of teaching whereunto he was delivered."

Rev. R. L. Powell, camp pastor at Camp Beauregard, Alexandria, La., is in bed with measles. This shows that he has come in close contact with the boys. Prof. Godbold says the worst of it is that it is "German measles." That is just the sort of disease we might expect to attack an American army and a man like Powell. His correspondence will, of necessity, be delayed, but it will be taken care of by a supply. Write to him if your boy is over there.

## Education Commission

### SHALL WE?

Shall we Mississippi Baptists allow \$50,000 to remain in the North when it can be obtained without sending one dollar from our State?

Shall we, 170,000 Baptist people, suffer the reproach which will come upon us if we fail to rise up in our might and raise \$100,000? Are you willing for such a report to go out to the public?

Shall we pastors who have it within our power to raise this \$100,000 suffer the door of opportunity to close, so that our college will be shut out in the future from receiving large gifts from the General Education Board of New York? That is what will happen, if we fail to raise the amount asked for.

Shall we, with our unprecedented prosperity, cripple our school work for many years to come? This will follow, if we fail.

Shall we not rather do it right now? If we do, faith in our own ability will be much greater. Our success will increase the faith of others in us. In the future we shall not be afraid to attempt great things on short notice. If we win, it will increase our faith in God. Let no pastor be afraid of the people. Let no man's independence get in his way. The time is near to a close. Let's do it right now.

### Two Ways to Fight.

We are accustomed to speak in the language of the times in which we live. But this is not the reason why the word "fight" is chosen. It was suggested to the mind of the writer this week while listening to a group of men. These men were complaining that their interests were being reduced because of the energetic activity of others. One of the group remarked: "We have got to fight them. This declaration raised this question. How will you fight? There are two ways to fight. One may fight backwards or he may fight forwards. The first method is the kicking method. The kicker goes nowhere, unless he goes backwards. And it is unnecessary to say that it is difficult for him to get a following. His heels are too much in evidence. The second method is the pulling, or progressive method. His way is onward. One of the remarkable things about Napoleon Bonaparte was that he never lost sight of his way onward. Amid smoke, con-

(Continued on page 6)



OUR CAMP PASTORS WILL FOLLOW  
OUR SOLDIERS TO FRANCE.

Our work among the soldiers in the army camps and cantonments is being greatly blessed. Many are being led to Christ, whilst those who are already Christians are being braced against temptation and strengthened for their work in the trenches at the front.

The work increases constantly. In addition to the work among twenty-one great camps we must speedily begin work at aviation fields and naval stations and among smaller gatherings of troops.

Ever since we began this work for our soldier boys the conviction has been pressing upon us that we must follow the boys to France. In the homeland, in addition to the work we are doing through our camp pastors and gratuitous workers, our churches in the cities adjacent to the cantonments are rendering large help. But over in France on the battle front there will be no such help from churches. The only assistance our Baptists can give them will be through our camp pastors. Boys then will need our help more than ever. No homes for them to enter, no pastors, no parents to visit them, we must be there with our gospel message. It is the opportunity for us to do our last best service with the brave men who go to fight our battle.

We must have as large a number as possible of our best men to go to France and duplicate the work we are doing among our soldiers in the homeland.

Very soon between 500,000 and 1,000,000 of our soldiers will be in France. Let us follow them with consecrated men of God who shall minister to their spiritual needs as they fight the battle for freedom and for humanity.

To carry on this work we must have divine help. Let us beseech the God of heaven for grace and guidance. Now, as never before in the world's history we need His help. We beg also that our Baptist brotherhood throughout the South will come immediately to our help in this great work with sacrificial giving such as we have never made.

On behalf of the Home Mission Board.

B. D. GRAY,  
Corresponding Secretary.

S. B. T. SEMINARY.

The annual lecture course on the Julius Brown Gay Foundation in the Southern Baptist Theological Seminary will be delivered by Rev. Z. T. Cody, (D. D., editor of the Baptist Courier, Greenville, S. C. Three lectures will be given on January 9th and 10th at 10 a. m. on the general subject: "The Biblical Doctrine of the Holy Spirit."

Immediately following the course of lectures by Dr. Gray, Founders' Day will be celebrated on January 11th at 10 a. m. The speakers of that occasion will be Dr. E. W. Wifrey, of Culpepper, Va., and Prof. W. C. Carver, of the Seminary faculty. We hope that many of our friends outside the Seminary circle will attend these lectures.

Fraternally yours,  
E. Y. MULLINS,  
President.

THE NEW ORLEANS BAPTIST TRAINING SCHOOL.

The most strategic move that Southern Baptists have made for many a year was the purchase of the H. Sophie Newcomb Memorial College property in New Orleans to be used as the home of the Training School authorized by the last Southern Baptist Convention. We have been greatly concerned for years about the development of Baptist interests in the largest city in the South. The money put into this property will do far more to establish Baptists in that city than many times the amount put into any other form of work. It puts Baptists on the map. The beautiful grounds and buildings are in the heart of the city, and attract the attention of all who pass that way.

A brief historical sketch of the college may be of interest to our readers. The H. Sophie Newcomb Memorial College was founded in 1886 by Mrs. Josephine Louis Newcomb as a memorial to her daughter, H. Sophie Newcomb. She first donated to the trustees of Tulane University \$100,000 to be used in establishing a college in Tulane University for the higher education of white girls and young women. In her letter of gift, she stipulated that "the tendency of the institution shall be in harmony with the fundamental principles of the Christian religion." She added largely to her original endowment and enabled them to build a handsome group of buildings, in which it is now domiciled. By her will the University received an additional bequest of about \$2,700,000.

The development of the college has made it imperative that new buildings be erected as soon as possible; and the college expects to move into the new buildings, adjoining Tulane University, September 1, 1918. For this reason, we were enabled to secure this magnificent property at a very low cost and on exceedingly liberal terms. The accompanying diagram and illustration will give some idea of the extent of the grounds and location of the buildings.

ARKANSAS CONVENTION NEWS.

(J. B. Searcy.)

We closed a few days ago at Jonesboro the 69th anniversary of our State Convention, being the 65th session—there being four years during the civil war that we did not meet.

Dr. J. W. Conger presided. Perfect harmony prevailed. "It was good to be there." A few choice old Mississippians, greatly increased the interest, such as L. R. Burrell, who now resides at Jonesboro, but will never outlive his Mississippi record and appreciation for that people.

Dr. B. D. Gray, of the Home Board; Dr. George Eager, of the Seminary of Louisville, Kentucky, and Dr. J. B. Gambrell, of the Seminary of Wort Worth, Texas, were present, and with them Dr. I. J. Van Ness, as head of the various departments of the Sunday School Board. He also conducted devotional exercises and his deep spiritual talks reminds us more and more of the great and good Dr. Frost.

A batch of twenty-seven ministers who had come into the State within the past year

were introduced to the Convention. That looked like recruiting some. Our new members were present in great numbers, only a few of the old men remain, but a great army of young, vigorous men have come to take their places.

The greatest year's work in our history was reported. Your scribe joined this band 58 years ago and has kept close tab on the movements of this body ever since.

Four years ago every interest of the Convention was committed to the management of our Board. Then we owed twenty-seven thousand dollars on the Orphanage.

"The Baptist Advance" was heavily in debt. State Missions was in arrears several thousand dollars and financial outlook was exceedingly gloomy. But little was accomplished the next year, except to relieve the burden of Ouachita, and that saved it from the hammer.

Rev. J. S. Rogers, one of our own boys, was called to the secretaryship and did heroic work. It was evident that something unusual must be done. After counseling together and season of very earnest prayer the Board determined that these debts must be removed and set our task beyond what we were assisted by other boards, at \$44,000.

The pastors and women came heroically to the rescue and when the returns were all in, it was found we had "gone over the top," State Missions out of debt, Orphanage out of debt, "Baptist Advance" out of debt and balance of seven thousand dollars to our credit with which to begin the new year's work.

So barring what we owe our schools and colleges we have an open sea and a favorable wind. "We thank God and take courage."

The number baptized in connection with our evangelistic work is perfectly phenomenal. Rev. J. O. Johnston, as missionary pastor at Camp Pike, reported one thousand six hundred conversions among the soldiers in the last six weeks.

The convention raised over twelve hundred dollars with which to fit out young Brother Murphy as army chaplain, with tent and suitable equipment. He will soon leave for France. These are some of the things we have to report.

A WORD FOR HILLMAN.

In spite of the war our Woman's College of Hattiesburg, Blue Mountain College and the I. I. and C. have been full to overflowing.

In fact, the schools for girls generally are having a most prosperous year, and many of them have as many students as they have room for. The schools for boys have generally suffered by reason of the fact that so many boys have gone to war and so many others have had to stay at home to take the place of those who did go to war. This condition makes it more important for our Baptist people to stand by Mississippi College. At present we are all interested in the campaign for completing the endowment, but let us not forget another important matter. After the holidays some of our boys who could not enter school in the fall will be through with the busy season at home and ought to go to school. Let us not forget to keep our eyes

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## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Merry Christmas!

Let every church make a Christmas offering to the aged ministers.

December is the month we give to the aged ministers' fund, but up-to-date we have received only \$109. Do not let the drive for Mississippi College or anything else keep us from contributing to this worthy cause.

Our Board meeting last week was one of the best ever held. It amply justified the action of the Convention in increasing the membership. We missed the faces of some valued brethren, but the new men on the Board tried their dead-level to fill the places of these missing ones. We transacted the business in one-fourth less time than heretofore.

### The Work for the Year.

The work for the year as outlined by the Board is as follows:

1. That the State Mission Budget be fixed at .....\$41,900
2. That there be appropriated therefrom the following:
  - (a) Overhead expenses, including secretary's salary, office expenses, etc. .... 6,000
  - (b) Woman's Work, including extra office assistant as recommended by the executive committee of the W. M. U. and present salary of corresponding secretary and Young People's worker. .... 3,000
  - (c) Special mission work, including \$1,200 salary to Brother Lipse, editor of the Baptist Record provided, however, that the Record shall be paid for any extra cost for publication of any special matter desired to be carried therein by the Board ..... 2,500
  - (d) Field workers and expenses. .... 10,000
  - (e) Pastoral support ..... 15,000
  - (f) Church building ..... 5,000
3. That the following field workers be elected at the salaries indicated:
 

J. E. Byrd .....	\$2,000
N. T. Tull .....	1,800
T. J. Moore .....	1,500
W. A. Chisholm .....	1,200
A. J. Wilds .....	1,200
4. That the matter of Associational Missionaries be referred to the executive committee of this Board with authority to act in their discretion with such funds as may be available without intrenching upon any appropriation made by the Board at this time.
5. That, in view of the many and crying needs with which the Board is now confronted, and the lack of sufficient funds available, it is not now advisable to select state evangelists.
6. That a committee of five be named to consider the question of denominational

ownership of the Baptist Record, which committee shall be nominated to the Board for election by the Nominating committee and that no two of such special committee shall be named from the same section of the State; and that such committee shall, before the next State Convention, submit their report to each member of the Board for his approval or disapproval, before submission to the Convention, and in the event such report shall not meet with the approval of a majority of the Board, then the chairman of each special committee shall call a meeting of the Board to convene the day preceding the next State Convention for a consideration of such report.

7. That the apportionment of the Convention Budget among the various Associations and their churches, as submitted by the secretary be adopted and approved by the Board.
8. That each member of the Board be considered and consider himself a part of the organized work, representing his respective association and the State Convention, and responsible, in a measure, for the putting on of the Convention program, including the Budget, within his respective Association.
9. That every member of the Board be expected to hereafter submit to each annual meeting of the Board a review of conditions in the Association from which he comes, including the number of churches, the number of members, the number of pastors, the homeless churches, the pastorless churches, and the mission points where there should be Baptist work, and also including the number of churches which may have adopted the Budget plan of the Convention.

### Budget Apportionments.

We will be ready by the first of January to send out the apportionments for the churches of the State as adopted by the Convention Board. These apportionments have already been sent to the full-time churches with the request that they use the apportionments in putting on the Budget. We have received some very interesting replies. The following letter from Brother W. S. Allen is characteristic, not only of Brother Allen, but of the pastors generally.

Brother Allen says: "I want to tell you that Lyon church put on the Budget enthusiastically and went \$200 ahead of the apportionment you sent. It will be raised, too. The Lyon church insisted on giving as much to denominational causes as to home expenses. Our Budget was \$1,200 for current expenses and \$1,200 for denominational causes. The members of the Lyon church will go far beyond that in gifts to the denominational work. Mrs. Bobo has already given her check to Brother Ball for \$1,000 on the new church in Clarksdale, but you can count on the Lyon church for \$100 a

month. Merigold and Coahoma will send in their contribution monthly too and have them divided according to the Budget. Please send me the Budget apportionment for both places."

Brother J. R. G. Hewlett, pastor at Charleston, said in our Board meeting that when he received our letter giving the apportionment for his church he saw that it was considerably more than the church had ever given before, but he did not call the deacons together and tell them that the church could not raise this amount. In the place of doing this he read the letters to the church and impressed upon them the importance of doing their best and asked them what they would do. The result was that the church voted enthusiastically to adopt the apportionment as fixed by the Convention Board and do their best to raise it.

The apportionments sent out are larger than the churches have been used to giving. The reason for this is that our churches have been giving heretofore almost exclusively to Home, State and Foreign Missions. These interests constitute sixty-three per cent of the total Budget this year. In figuring up apportionments for the churches the apportionment is based upon the gifts to missions for the last three years. Taking the average gifts to missions for three years past as sixty-three per cent of the Budget we have added the thirty-seven per cent necessary to cover the additional objects aided by the convention and have then apportioned the total on the basis fixed by the Convention. In most cases this increased the church's budget by thirty-seven per cent but it is to be remembered that our Board did not do this—the Convention did it and our Board only distributed responsibility so that each church in this Convention would bear its proportionate part of the total budget fixed by the Convention.

Dear brother-pastor, don't say you can't raise the amounts suggested for your church until you have honestly tried. The Convention said these amounts were necessary to do the work of the kingdom this year. Put the matter squarely up to your church, lay on their hearts the importance of every church coming up with its part, and then under God let the brethren assume the responsibility of saying what the church will do.

On Monday of this week the House of Representatives in Washington passed the amendment for national prohibition by a majority of 154. The Senate passed a similar bill several months ago, and no doubt they will agree on the amendment. There was a joyous demonstration when the vote was taken and it was learned that 25 more votes than were necessary for adoption had been given it. It will now be necessary for the amendment to be submitted to the several state legislatures and carried by a three-fourths majority. This will make it necessary for the fight to be waged in every state. The House gives seven years in which it may be done, though the Senate's bill limited it to six years.

Rev. C. C. Kiser is happy as if he were just beginning work at Aberdeen. He had his household goods on the car ready to ship to Georgia, but the brethren persuaded him to remain. We trust this may be the renewal of a fruitful ministry.



# The Baptist Record

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## EDITORIAL.

### WHERE LAW IS WEAK.

I stepped into the grocery store to buy some cheese. The man behind the counter had a severe cold and just as he cut off the piece of cheese, which was directly under his face, he coughed violently, thus spraying the purchase in a way to alarm any cautious person. But on looking for some protection against microbes, the statute books were helpless. You can't correct everything by means of law. You will have to try some other expedient. I went to the lunch counter for dinner in a fairly well regulated cafe. The young man behind the counter coughed and put his hand over his mouth as a semi-protection to others. But immediately picked up the bread with that hand and putting it on a plate passed it to me. Again I was at the mercy of the microbes. And what could the law do for me. Law is not useless even in efforts to protect the health of the public, but it has manifest and serious limitations. This is true of all law, human and divine. You often hear people say, "The law is all right, but—" What is the matter?

The answer to this question may be found in Paul's letter to the Romans, where he says, "What the law could not do in that it was weak through the flesh." Of course he is talking about the law of God. There are some things that the law of God cannot do. Law has its purpose, and its limitations. It is intended to enlighten men, to teach them what is the will of God, and what is for our personal welfare and the common good. This teaching is enforced by the revelation of certain penalties. But with all this, with the advancement of knowledge, the building up of a great civilization, the working out of a minute system of laws, flood the country with newspapers, filling the country churches and school houses; even so there is a question in men's minds as to whether the world is getting better or worse. Certain it is we have not stopped people from coughing on our bread and cheese or spitting on floors and sidewalks.

What is the trouble with this question of law, human or divine? Turning back to Paul's explanation you notice he says it "is weak through the flesh." The weakness is

## THE BAPTIST RECORD

not in the righteousness of the law, or the character of the one who gives and enforces it. But it is in the condition of the one to whom the law is given. Did you ever try to grasp an eel, pick up quick silver with your fingers or eat soup with a fork. Your trouble in these cases is not in any lack of strength on your part, but in the nature of the object dealt with. God has a hard time with us. His holy law becomes ineffective as a cure for sin. By the law comes the knowledge of sin and condemnation upon it, but never salvation from it. You can't make a man stop coughing on your cheese by passing sanitary laws. You must begin work on your man. That is where God starts with the gospel. He will not waste time with Nicodemus explaining old laws or making new ones. "A teacher sent from God" even is not what he needs, but a new birth, a new creation. It is not the old man that needs furbishing up on the outside, it is a new man on the inside. The old man must be put to death and a new man made in Christ. So Paul says, "For what the law could not do in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh and for sin, condemned sin in the flesh (sentenced it to death and executed the sentence) that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." In this way "the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death," free from the control of sin and from its consequences in death. Here is where the law is helpless and the gospel is omnipotent.

### THE CONVENTION BOARD MEETING.

Tuesday and Wednesday of last week the board as newly constituted met in the comfortable Baraca room of the Second Baptist church in Jackson. There were nearly fifty members present from every part of the State and representing nearly all the associations. Only about one-third or one-fourth of the men had been on the board in previous years, but they soon got down to a steady gate and made good progress with the work. They seemed to know how to work together and finished the business in the shortest time for many years. Dr. J. B. Lawrence was elected corresponding secretary and his salary increased from \$2,500 to \$3,000 in appreciation of his past work and the prevailing high prices of necessities. The editor of the Record was re-elected president and Mr. Z. D. Davis, treasurer. Rev. E. T. Mobbetly was elected recording secretary. N. T. Tull was re-elected Budget-Layman superintendent; J. E. Byrd as Sunday School evangelist with an increase of salary; W. A. Chisholm and T. J. Moore as field men; Miss Lackey as W. M. U. secretary with an increase in salary from \$900 to \$1,000; and Mr. Auber Wilds, of Oxford, was elected to take the B. Y. P. U. work laid down by Mr. W. E. Holcomb a few months since. The appropriations were made for support of missionary pastors \$15,000 and for church building \$2,000. According to the direction of the Convention \$1,200 is to be given for the support of the Baptist Record.

Thursday, December 20, 1917.

The work of the body was facilitated by a paper from Dr. Lawrence offering suggestions as to plans of work, which was taken up by a special committee who made recommendations which in turn were generally adopted. The question of purchasing the Baptist Record was referred to a committee of which the corresponding secretary is chairman. This committee will frame a report to be submitted to each member of the Board and presented to the convention next year at Meridian. Many matters about which further information was needed were referred to the executive committee for action. It was a serious body, strenuously busy, and enjoying fellowship in service.

### OUR BUSINESS MANAGER.

We put aside here a certain natural reserve and desire to speak the truth from our hearts. The Baptist Record has suffered a great loss in the going of Mr. John Johnson Lipsey who resigned his position last week and entered the army. For six months it has been his ardent desire and he has worked with that in view since the war began. He would have gone at the beginning of it had it been possible to lay down his work with the Record and the book store without serious injury to the business, but he sacrificed not only his own wish but his opportunity for a commission in the National Army by entering a training camp that he might wind up the business without loss to others. His younger brother, who now holds a commission in the regular army as second lieutenant resigned his work as teacher in May that he might go to the training camp. This put on edge the desire of our business manager and he was never happy till he had enlisted, which he has now done and seems happy.

He began his work with the Record a few months after the present editor took charge of the paper; and while it was a business absolutely new to him, he learned the workings of it with marvelous rapidity and upon him fell the heavy responsibility of getting out the paper, dealing with the printers, and all matters of business connected with it. He would modestly disclaim title to high praise, but those familiar with the business know it is his due. We have never known a young man more devoted to his task, more untiring and assiduous in labor or with clearer and more exact and exalted sense of business honor. He labored incessantly even to the injury of his own health. He was rigid in his sense of honor for himself and despised any cunning in others.

It was his desire to enter the infantry and be with those who form the first line of defense for our country. But close application to work had rendered him unable to stand the physical examination, and on the point of being rejected, he begged to be admitted to some place in the service of his country and was finally admitted into the aviation department and is now in training at San Antonio.

Rev. F. W. Tinnin resigned at Natchez with the expectation of working with the Y. M. C. A. in the camps, but he may yet be induced to stay in a pastorate.



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Thursday, December 20, 1917.

## THE CHRISTMAS SPIRIT!

The spirit of Christmas ought to be the spirit of Christ, and properly understood and applied, it is. It is a time of giving gifts, and this is the character of God and His Son, Jesus Christ. James says of Him, "Who giveth to all men liberally (or unconditionally) and upbraideth not." John says, "God so loved the world that He gave His only begotten Son." Of Jesus it is said, "He loved us and gave himself for us." Giving is His nature. Jesus loved to give and said, "It is more blessed (that is happier) to give than to receive." It is not strange therefore that Christians should celebrate the birth of Jesus by a carnival of giving.

True, human nature has modified if it has not actually corrupted the spirit of Christmas, by giving to those of whom we expect something in return, or limiting our gifts to those in our own special circle. Children are in danger even of turning it into a tome of receiving and expectation of gifts. But maturer and better developed Christians find their chief pleasure in making others happy. The teaching of Jesus at the supper table about inviting the lame and halt and blind could well be recalled in this holiday time.

That was an appropriate lesson for this season which we had recently in the Sunday school, in which Nehemiah and Ezra told the people, who were contrite and repentant upon hearing the law of God read, that they were to make this an occasion of gladness and giving gifts. These gifts were to be specially made to the poor that all might rejoice together. This is the way to make it a happy occasion for all, both those who give and those who receive.

At this time our denominational interests ought to be well remembered. The organized efforts to help the suffering and needy ought to be well remembered. For organized efforts are most effective in accomplishing the purpose. Our hospitals ought at this time to receive generous gifts. Our colleges and our orphanage ought to be well remembered. Your liberty bonds could be used to good advantage in this way, and if you didn't buy a bond, use the money.

## CLARKE COLLEGE NOTES.

By the time these notes come under the eye of the reader our boys and girls will be off for the Christmas holidays. The rest and recreation will be well deserved. So far the session's work has been very satisfactory considering the time.

The Lord has been gracious in giving us health. We had a case of measles in the school on two different occasions, but it did not spread.

High prices of food and fuel have advanced the living expenses, but we have perfected plans whereby we shall be able to reduce this about \$2.00 per boarder after Christmas.

Another plan perfected is this: We shall have school six days a week for the rest of the session. This will put us out one month earlier, thereby saving one month's board and also giving our students an extra month

## THE BAPTIST RECORD

to work during the summer. This is our war measure.

Recently we organized a military company with the president as captain. The boys are very much interested in it. This gives them healthful recreation as well as some rudimentary training in case they should be called into service.

We hope to enroll some new students after the holidays. Board and room rent will not be over \$12.00 per month.

Wishing all a religious Christmas, I am,  
Yours very truly,  
BRYAN SIMMONS.

## THE PASTOR WHOSE MEMBERS HAVE JOINED THE ARMY.

The Sunday School Board in co-operation with the Home Mission Board, has just printed a new edition of the Traveling Church Letter, which is recommended for use with the young men who go to the various camps.

This letter certifies to the church membership of each young man and provides for various endorsements by the churches near the camps or the chaplains according as he may be associated from time to time with those doing religious work.

We shall be glad to supply these free to pastors for the members of their churches at the various camps, the only condition being that the pastors will see that each boy receives one of these letters to carry with him wherever he may go. All the pastor needs do is to write to us stating the number of men from his church who have gone to the army, and we will forward the necessary number of letters without cost to him by next mail. We hope to be able to send out many thousands of these letters for such use.

I. J. VAN NESS,  
Baptist Sunday School Board,  
Nashville, Tenn.

Rev. W. I. Hargis closed the year's work and his pastorate at West on last Sunday. They speak of him most highly and affectionately. He was paid in full for the year's work and was given a handsome tailor made suit as a token of esteem.

Camp Pastor E. D. Solomon has made a good beginning of his work at Camp Shelby near Hattiesburg. There have been about one hundred professions of faith. He has a room at the army headquarters where the Y. M. C. A. offices are, and is preaching to and working with the boys on all occasions, in small groups or in large crowds. He has a great opportunity and is making good use of it.

Rev. A. F. Youngberg has been called to Rolling Fork and an adjacent mission field. He is a native of Sweden who was soundly converted, has strong and clear convictions, a vigorous body and mind and don't mind hard work. He is a graduate of Mississippi College and has spent two years at the Seminary in Louisville. We are glad he is to come back to Mississippi.

PROHIBITION  
IN MISSISSIPPI

— or —

ANTI-LIQUOR LEGISLATION FROM  
TERRITORIAL DAYS, WITH  
ITS RESULTS IN THE  
COUNTIES.

By Rev. T. J. Bailey, D. D.,  
Superintendent of the  
Anti-Saloon League of Mississippi

THIS BOOK contains about 250 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots.

The work of the Woman's Christian Temperance Union, though belonging more particularly to the sphere of temperance than prohibition, is accorded considerable space in this book. The present superstructure of prohibition would not have been possible without the splendid substructure of temperance sentiment laid by our good women in their W. C. T. U. work in the last forty years.

The main facts in this book are taken first-hand from state documents of various kinds found in the State Library. These have been supplemented by many facts derived from other sources and verified in a satisfactory way.

It comprises two parts. Part I deals with general prohibition legislation in Mississippi in chronological order. Part II deals with its results in the several counties alphabetically and topically. The book will be mailed, postage prepaid, for \$1.25 cash.

ORDER FROM  
The Baptist Record Book Store  
Jackson, Mississippi

Rev. S. P. Poag has been called to Biloxi and it is thought by the church that he will accept the work. It is a fine opportunity for hard and faithful work, and he is equal to it.

Rev. W. A. Roper has resigned at Kosciusko to accept a pastorate in Arkansas. He has been for several years on his present field and we regret to see him leave the state. The door is open when he wishes to come



## EDUCATION COMMISSION.

(Continued from page 1)

fusion, defeat or victory his way was clear. The progressive man may expect a following, for the majority of our people want to go somewhere. The man who fights by kicking is the exception.

When you were a young man in love with her whose name you desired to change by substituting your own for hers you did not vilify your rival who was just as desirous to change her name to his own, did you? No. What did you do? You tried to improve your own appearance and outshine your rival. Then she claimed your name. You cannot surpass your farmer neighbor by complaining to the markets because his products are better than yours. The best way to fight him is to fertilize, select better seed and cultivate more. If your competitor is besting you, simply improve your own line. Get busy. We are not going to win the war by kicking at Germany's progress. We must out progress Germany. If your neighbor church is in the lead, stop your kicking, hush your fuss and go to work in your own. If other schools are putting it over yours, just get busy in your own. Some might envy the State schools because of their progressive spirit. But let it not be so. Our A. and M. College is doing the greatest work of its life. It is doing the work for which it was established. It is doing it well. It should rejoice every Mississippian to see the strides which are being made in agriculture, stock raising, and home improvement. We need these schools. Kick at nothing which humanity needs.

But our denominational schools should learn a lesson from these schools. The secular schools should likewise learn from denominational schools. The denominational schools should endeavor to teach them some constructive lessons which are not in their course of study. The highest ideals can never embody themselves in the secular schools. This is no reflection on secular schools. For they have their own mission. The people need them. The people need the denominational schools. There is room for all of them. The feeling between all schools should be wholesome and helpful. The denominational school needs to go to work at its task with all its might. This is the way to fight. The young people want to go where there is something doing. This attitude does not sacrifice any principle. It simply places the emphasis on the positive. The growling dog never has much following. But let him open up on the chase and the fence rails begin to fall from the top of the fence as the pack respond to his note. This is the way to fight.

This is the way to fight. Come on with your money and let's equip our schools. We are well able.

R. B. GUNTER.

Alexandria, La., Dec. 10, 1917.

Rev. R. B. Gunter,

Jackson, Miss.

Dear Brother Gunter:

I am watching the campaign in Mississippi to finish up the \$300,000 fund for Mississippi College. It is my earnest prayer that you will carry this effort to a glorious success.

Mississippi Baptists cannot afford under any circumstances to fail in this. Too much is at stake. A failure on the part of the denomination now means a crippling of the work in Mississippi for several years in the future. It is my earnest conviction that it would take Mississippi College ten years to recover from the effects of a failure in this campaign. Furthermore, the denomination cannot afford to fail in this effort. If it succeeds now all of the work will have prospects for the future as bright as any one could wish. Failure means a bungling of all the efforts that the denomination has in view at present. Every department of the work will be in a tangle as the result of failure in this campaign. If the denomination did not expect to realize but little help from Mississippi College, it could not afford to fail in this campaign, because of the set back it would give every department of the work.

Mississippi College as an educational institution has put Mississippi in the lead among Southern Baptists in many respects. Her work during the past has meant the salvation of every situation that has faced the denomination in Mississippi. The success of the campaign will mean still greater benefits to come to the denomination as the years pass. It will mean that the Woman's College and Clarke College will have prospects for the future as bright as anyone can picture. My earnest prayer and strong hope is that on January first you can announce that the \$100,000 for Mississippi College is in sight. Too much is at stake to think of failure in this effort.

With best wishes in every way, I am,

Very sincerely,

E. GODBOLD.

## ATTENDING THE STATE CONVENTIONS OF THE SOUTH.

J. F. Love, Cor. Sec'y.

The writer has just concluded a somewhat strenuous campaign of the State Conventions. All the Conventions of the South, save that of Florida, meet during the closing weeks of October, the month of November and the first week in December. It is a pity those these conventions cannot be distributed more evenly over the period of a few weeks. As it is, they meet in groups. Five of them met in a single week this fall. However, it may never be possible for these conventions to fix their times of meeting with reference to the convenience of the representatives of the general boards. Neither will the railroads adapt their schedules to a secretary's convenience. The best that can be done, therefore, is that the secretary of the general board shall quicken his pace sufficiently to make as many conventions as possible, and take train and get off trains at such hours as he is compelled to. In almost every instance the conventions and their program committee have been considerate to a degree in arranging a place in the sessions of Foreign Missions which made it possible for me to reach the largest number of these conventions, which consideration the above named circumstances help one the more heartily to appreciate.

What then is now the outlook for Foreign

Missions at the close of this fall campaign? It is brighter! I have never made a round of the conventions which has been more gratifying and given me greater heart for this great cause or any other. Everywhere the brethren have listened to the discussions of Foreign Missions in a way which indicated that they had great interest in it. There has not been observed a listless or unsympathetic audience. In personal interviews brethren have strengthened the impression that a new realization of the magnitude and importance of this work is getting hold of Southern Baptists. The reports which local brethren have submitted to the respective conventions have, as a rule, been surpassingly good. There is evident a growing interest in Foreign Missions and a more fervent spirit for it.

Every convention which I have attended this fall, has set a higher standard for Foreign Missions than was fixed for it by the apportionment committee at New Orleans last spring. This advance has in every instance been made on the impulse and voluntary judgment of the local brethren.

In addition to this some of the conventions, namely, Louisiana and Texas, passed resolutions calling upon Southern Baptists to raise a million dollars this year to help the Board take care of immediate and important features of the work at this time of world-crisis and pledged sacrificial effort to this end. This challenge should not go unheeded. It affects the heart of the whole question of our denominational relationship to a unique world situation. If ever Southern Baptists intend to do a great thing, prove themselves equal to meeting a great emergency, and position themselves for supreme world endeavor, that hour is upon them. \$1,000,000 this year for Foreign Missions will set the Foreign Mission Board in a great place at the greatest hour in the world's history. Every dollar of that amount is needed to free us from embarrassment and set us in a vantage place for successful and decisive achievement. The action of these conventions raises a note for pastors and other Christian workers, and may we not expect them to catch it up and sound it forth with great unison?

The South Carolina Convention, which was one of the last to meet, accepted the challenge, and with great enthusiasm and a standing vote unanimously adopted as its minimum share of this million dollars, \$75,000. It was a sight worth seeing when that vote was taken. Virginia fixed the \$100,000 standard before the convention period opened. Several of the states have much larger membership than either South Carolina or Virginia.

The Texas Convention set the state conventions of the South an example this year in setting apart an evening for Foreign Missions. When it is remembered that our Foreign mission work covers every item of religious operation that is covered by the convention program which consumed three days' session, it will be seen that a whole evening for this great cause is not disproportionate time for it. Given an evening, or other session of the convention, there is time to get

(Continued on Page Eight.)



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor—Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader—Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School—Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader—Forest  
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer—Jackson

## CENTRAL COMMITTEE

President—Mrs. A. J. Aven—Clinton  
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune  
 Recording Secretary—Mrs. Rhoda Enochs—Jackson  
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

## Four Questions With Myself.

How long would it take to make my community really Christian if every other follower of Christ worked at it and prayer about it just as I do?

How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.—J. Campbell White.

Remember that each society sending literature fund to the amount of \$1.25 will receive a copy of "Auxiliary Programs." The book sells for 50 cents, but we are so anxious that each society in the state may have a copy, that we make this offer.

There will be general rejoicing over the State when it is known that Mrs. H. M. King will be editor of our W. M. U. page for the coming year. Her gifted, consecrated pen will bring a blessing each week.

The five thousand copies of the "Catechism" printed last year have all been sent to societies. Some calls still come for them. If your society has finished studying the Catechism, will you kindly let us know if we may have the copies you have on hand? We will distribute these as calls come for them. Another edition will not be printed. The new "W. M. U. Manual" gotten out by our Miss Mallory, and printed by the S. S. Board contains all the information needed for our work. Hence societies are advised to secure that book hereafter.

How is your society coming up with the Mississippi College apportionment? Let us bear in mind that this sum must be in by the last of the month; and that the W. M. U. does not want to fall short of the \$5,000. If we each one will do our best, we will not fail.

At the meeting of the State Board this week the brethren kindly granted to the ex-

ecutive committee of the W. M. U. all that the committee requested—nearly. Our grateful appreciation is hereby extended to them. We shall do our best throughout this new fiscal year to merit their kindness and their confidence.

## Meeting of W. M. U. Executive Committee.

The executive committee met on Monday, December 10th. The president, Mrs. Aven, was in the chair. She read for our lesson Isaiah 6th Chapter and lead in earnest prayer.

Mrs. Enochs read minutes of last meeting.

Miss Traylor read her report covering time since our last meeting.

Miss Lackey read her report covering same time.

A letter was prepared to submit to State Board, which would convene the following day. In this it was recommended that the following sisters constitute the Central committee for the year: Mesdames A. J. Aven, Clinton; A. K. Godbold, McComb City; Martin Ball, Clarksdale; E. K. Lide, Columbus; F. H. Bancroft, Picayune; C. C. Longest, Oxford; J. L. Johnson Jr., Hattiesburg; B. E. Kent, Forest; L. M. Hobbs, Brookhaven; I. P. Trotter, Shaw; McDonald Watkins, Natchez; Wm. B. Jones, Baldwin; W. A. Borum, A. H. Longino, Rhoda Enochs, P. B. Bridges, Jackson, and Miss Nell Bullock, Meridian.

It was also recommended that our present corresponding secretary and Young People's leader be re-elected at their present salaries. That our present expense fund be also granted.

An office secretary-treasurer was elected, the Board being respectfully requested to pay her a salary.

Mrs. H. M. King, of Jackson, was elected editor of the W. M. U. page.

Closing prayer lead by Mrs. T. J. Bailey.

## Message From Miss Pearl Caldwell.

Happy greetings to our dear sisters.

Many are the memories of our Conventional meeting in Brookhaven where I had the happy privilege of meeting many of you.

All hearts are filled now with thoughts of Christmas, and may they be full of thanksgiving that we know Christ and thus have Christ-mas.

Yes, the Christmas offering is for China. This makes the heart of the missionary who works there glad for the opportunities and possibilities are many and so much more could be done if we only had the means. There was never a time like the present for work in China. Many are turning to the Lord and inquiries are multiplying daily. Many are wanting to enter our Christian schools.

May we not here in the home land do great things in His name at this Christmas season. As Miss Northington, our Illinois friend says "give till it hurts and then give till it quits hurting." If we do this I am sure we will, with a glad, happy heart truly enjoy the Christmas holidays.

I am thinking tonight of the many new missionaries we so sorely need, and of the young women that I feel I must have as co-

workers in the great and growing work of Pingtu.

I am wondering why they can't be sent out? I am wondering why the Foreign Mission Board could send out only 12 in the autumn when the Convention asked that 35 be sent?

Do you know why?

Why is this true when our country is abounding in wealth and rich harvests. Has there been any real sacrifice for the Lord, any self-denial?

I know a Chinese Christian bride who, when asked to lead a meeting on self-denial said, "I cannot." For she felt she could not pay the price. In her heart she felt she had never made a real sacrifice for her Lord and could not admonish others to do what she was not willing to do. But she went home with the words 'self-denial, self-sacrifice' ringing in her ears. Jesus gave up much for me, what have I given for Him? Then she began to question herself as to what, that would be a real sacrifice she could give up for her Savior.

She consulted her husband as to giving her heavy silver bracelets.

On the morrow she went to the missionary and said, "At first I refused to lead the self-denial meeting, but now I will gladly take it."

She had them—in her hand—the silver bracelets, the pride of every Chinese bride. Yet she gave them up gladly, to be sold for the Lord's cause. "Now," she said, "I feel I can put of my own heart's experience say some helpful words on self-denial."

Let us search our hearts as this young woman searched hers. Let us be glad, cheerful givers.

Sincerely yours in His service,  
 PEARL CALDWELL.

December 7, 1917.

Dear Friend—The making of trench candles has greatly interested me during my spare moments the past month. It has certainly been fascinating to see how quickly a newspaper can be cut into strips by its column lines and then rolled column upon column until the tight little bundle is an inch in diameter and tied with its thread, awaits the forty-five minute soaking in the hot paraffin. Then with a great wave of patriotism comes the thought that for forty minutes such a little candle will burn to heat coffee and other essentials for the soldiers in the trenches. Easily and quickly made, in spare moments, while talking with friends, it becomes a real force in the great war.

Then, too, it has been so easy to interest other people in this candle making. One rather elderly lady, who seemed to feel that she could not learn to knit, said: "Oh I am so glad to find some way in which I can help."

As I think of the Christmas offering and the January week of prayer, I realize that the preparations for them require genuine skill and cannot be done while one talks with her friends and yet, in a very true sense, they may, for nothing helps much more than just talking to one's friends about the offering and the week. Then, too, it often means, especially with business women, that the preparations must be made during one's spare



moments. Surely there could be no better use for December and January "margins of time!" It is also true that as with the trenched candles, so it is possible to interest many in the Christmas offering and the week of prayer who are not interested in the other W. M. U. work. Deeper far than words can express it, is it also true that such work "shineth on and on unto that perfect day." Well do I know that as vice-president, you will do all you can to have the workers in your state give an abundant offering and fully observe the week. It is earnestly hoped that your offering will be at least \$45 000.

Next week I leave for my home in Selma, Alabama, to spend my annual vacation. It takes the chill out of the air to have one's summer vacation with the loved ones at Christmas time. How I do hope that your Christmas will be as full of joy as possible.

Thanking you for your help during the year that is closing. I am

Your friend,  
KATHLEEN MALLORY.

#### ATTENDING THE STATE CONVENTIONS OF THE SOUTH.

(Continued from Page Six.)

it before the brotherhood and for others, besides the Board representative, to be heard. There has often been criticism for not giving the missionaries time to speak at these conventions, and sometimes there has been criticism for the meager information given concerning the work, when a little thought would have shown the critic that time for these things was not given. If three days are necessary to cover the departments of the work at home with which we are most familiar, how can it be expected that much information can be given and many speakers can be heard concerning the same items in our Foreign work within a limit of thirty or forty minutes. When such time is allowed at the Texas Convention, there is time for cumulative effects and a great deepening of interest in this cause. One of the most beautiful, thrilling and encouraging things witnessed in any convention this fall, indeed, ever witnessed in any convention at any time, was this. As I was closing my address at the Texas Convention a small business card was passed to the desk. When I picked it up and looked at it, I found that it read as follows:

"Dr. Love, I will pay the salary of five other missionaries.

"R. E. BURT."

This beloved man has been supporting two missionaries for sometime, and last year gave us \$5,000 on the debt. He now provides five other salaries in addition to what he has been doing. This was an incident fitting to close the period which the brethren of the Texas Convention set apart for this great cause.

As I have already said, the conventions have given me new heart for the work, and I pass the observation to the brotherhood that there is a feeling among Southern Baptists throughout the entire South that the time has come when great advance should be made in Foreign Missions which faces an extraordinary and necessitous world situation.

#### A WORD FOR HILLMAN.

(Continued from page 2)

open and use our influence to turn these boys to Mississippi College.

Now, may I say a word for Hillman. I am not asking anybody to become a partisan of that Institution over our other good schools, but I want to state some facts for consideration. In September Hillman opened with more boarding pupils present the first day than were ever enrolled during the whole of last session. The indications are, however, that after the holidays, we shall have room for about a half dozen new pupils. Even if you prefer some other institution, may I ask that you give a bit of influence to turn some girl toward Hillman, if you find that other institution already full, and that you do us the kindness to give us the names of girls who ought to enter school after the holidays. A prominent citizen recently said, "If you will build Hillman up, and maintain it at high tide, you will thereby do your greatest possible service for Mississippi College." A mother whose sons had graduated at Mississippi College said, "Take Hillman away and thus leave Clinton practically without the influence of young ladies' society and I would not send my boy there."

Mississippi Baptists have more than a half million dollars invested in Mississippi College. Then certainly whatever helps Mississippi College is of interest to all the Baptists in the State.

B. G. LOWREY.

#### SOME NEW BOOKS.

Here are some of the new books received at the Baptist Record Book Store, Jackson, Miss.:

"The Cross at the Front," by Thomas Tiplady (\$1.00) is a field chaplain's personal experience on the British firing line. If you have read "Over the Top" by Empe you have an idea of what a soldier has to do in France. When you have read "The Cross at the Front" you will get an inkling of what one has seen who has been spiritually "over the top." This is intensely interesting and filled with Christian hope.

"Personal Appeals to Sunday School Workers" by Oscar L. Joseph (\$1.00) is a manual for workers in every department of the Sunday school. If you wish to gain knowledge from the experiences of another and to know how to superintend a Sunday school or teach a class; how to conduct the beginners, the cradle roll department, the primary, the junior, the intermediate or the senior department, or any other phase of Sunday school work and evangelism, refer to this book. A splendid discussion of each is contained therein.

"What Did Jesus Really Teach About War," by Edward Leigh Pell (\$1.00) is a book on a subject which many have been worried about. For a sane discussion and a logical, Christian conclusion read it.

"The Stuff of Manhood" by Robert E. Speer (\$1.00) is a series of discussions on our American life and character as contrasted with that of another "kultured" country.

Dr. Speer has not written a more timely and interesting book.

"Money Mad" by Courtland Myers (50c) is not a book on church finance but a discussion of money matter from the standpoint of a pastor who has well-to-do and not-so-well-to-do members in his congregation who wish to know what the Bible teaches about the making and spending of money.

"The Unshaken Kingdom" by Henry C. Mabie (\$1.00) is a book which binds us fast to the things immovable in this time when the whole world seems aquiver from the overturning of governments and a continuous making of war. Thoroughly devotional and practical is this book.

#### A FAST.

"But thou, when thou fastest, anoint thine head and wash thy face."—Matt. 6:17.

The girls at the Woman's College have just been through a very strenuous time—examination time. After times like this, we generally have a relaxation and have a feast. But this time, owing to the fact that there is so much suffering in the world, we decided to have a relaxation and a fast. At 7 p. m., Saturday night, we went to the gymnasium and the following menu was carried out, without serving any food.

#### Menu.

Turkey and Dressing  
Hot Buttered Rolls  
Turnips

Peanut Sandwiches	Dates
Warmed-over Chestnuts	
Ice Cream	Mints
Favors	Coffee

As each dish was named, an amusing and entertaining stunt was carried out by selected girls. Mr. Johnson served the "warmed-over chestnuts." Mrs. P'Poole then told us a beautiful Christmas story, illustrating the spirit of real self-denial.

The girls brought the money they would have spent on feasts and dropped it into boxes, marked with the names of their classes. We got three things out of this fast: First, we had a good time. Second, we took in over \$11, to be used in any way we see fit to relieve need, and last and greatest of all we hope that it planted a seed of self-denial in many a girl's heart which will bring forth fruit—some thirty, sixty and an hundred fold.

MARY SHORT,  
RUTH HOUSE,  
ROSALIE SPEED,  
IDA JONES,  
Committee.

I shall appreciate it of any one who will furnish me copies of Mississippi Baptist State Convention minutes for 1912 and 1913.  
R. B. GUNTER.

Strong efforts, we hear, have been made to induce Rev. H. M. King, of Jackson, to take up religious work in the army, but the people where he is now working will do everything to keep him. Before there was anything said about his going with the army the Second Church made a substantial increase in his salary.



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#### WHEN YOU WRITE TO THE SOLDIER BOYS.

"Write to the boys in the training camps and at the front" is the exhortation that comes to us from those who are most closely in touch with the whole situation, thus emphasizing as a patriotic duty what is to us a personal privilege of love. Write to them often. Do not allow them to think for a moment that you have forgotten them or are getting so used to their absence as to be indifferent to it. Write to them minutely, touching on all matters of the life they have left behind them. Do not let them feel that they have "dropped out" of every thing back there. Help them to keep in touch with whatever is going on. Try to make them realize that in your understanding of the matter the separation is only temporary, and that you are expecting them to come back and pick up the threads just where they dropped them when the call came. Nothing will more hearten them than the consciousness that they still "belong."

But do not write anything that will tend to discourage them or to make their task harder. It will be hard enough at best. Do not add to the load by detailing your own troubles and fears and distresses and loneliness. Touch lightly on the fact that the baby is not very well, or that the business is not running smoothly, or that it is becoming increasingly difficult to get along with all prices so high. He cannot help these things, and it will only add to his uneasiness to have them continually thrust upon his attention. Of course they belong to the budget of home news that you are expected to send him, but they need not be too strongly accentuated. Use the soft pedal for some things, and bear down hard upon the loud pedal on the cheerier, brighter, funnier side of life. Put in the children's comical sayings. Tell of the growing patriotic sentiment in the village or town, and how it expresses itself. Quote the last joke you have heard. Tuck in a funny picture clipped from the newspaper—if you can draw one yourself so much the better. Make your letter of such a nature that he will have to shout with laughter when he reads it, and do it even though your hand trembles so that you can scarcely write, and you can hardly see through the tears the words you are trying to form on the paper. That is your part of a hard job. He has his. Do not make it any harder

by emphasizing how hard yours is. Tell him that you love him and miss him—of course you will tell him that; you could not well help it. But do not forget to tell him, too, and to tell him again and again, that you are proud of him, and are glad to the very depths of your soul that he is a man big enough and brave enough and self-sacrificing enough to dare everything in defense of his country's life and honor. Such a letter as that will put new heart in him. When you write it you will be "doing your bit" with him for the country. The first line must be held by the valor and courage of the men who have gone or who shall go to the front. The second line must be held no less strongly by the love of those who must stay at home—a love that will be cheerful and considerate and unselfish, a love that will be sacrificial, choosing to suffer in silence rather than that its natural expression in sighs and groans should unnerve the arms of the nation's defenders.—Watchman Examiner.

#### CONSERVE SUPPLY OF COAL.

To the People of Mississippi:

It is very necessary that everyone whether in an industrial plant or in the home should use every means to conserve the supply of coal that is on hand. We have got to economize with what coal we have as there is not enough to go around. We have been a wasteful nation, but it is now imperative that we economize as we have never done before. Conservation practiced in time will prevent much suffering in the end.

The Federal Fuel Administration has informed us that there is a great shortage of coal brought about by the increased consumption. There are more consumers than producers and a shortage exists in coal as it does in everything else.

The greatest feature of the conservation problem for Mississippi is the substitution of wood for coal. There are very few people except those living in the large towns that cannot get wood for fuel. Mississippi is a heavily timbered state and wood is accessible and in abundance to us all.

Our sturdy forefathers used wood in place of coal because coal was unobtainable. We can do the same thing. We have been spoiled by years of luxury and ease brought about by unprecedented prosperity but we should be willing now to conserve everything in order that the all important issue of winning the war can be achieved.

All towns should pass ordinances to prevent the unnecessary consumption of fuel. Advertising signs should be eliminated and the fewest number of lights possible should be used. All obsolete means of lighting should be discarded.

There are opportunities to conserve fuel on the part of the electric railway companies. It has been said that the heating of cars represent nearly thirty per cent of the current used by these companies. It has been said that in many cases the systems of power stations could be revised with large saving of fuel, as has been done in Great Britain.

Every particle of coal should be used in the most scientific way. It should be thoroughly burned. To do this one has to study his method of firing.

I shall be glad to serve you in this

capacity in every way that I possibly can.

C. L. TOWNES.

Federal Fuel Administrator for Miss.

#### THE BATTLE LINE OF FREEDOM.

From the lowest depths I have had to fight

Every bit of the way,  
Sometimes I have slipped and fallen,  
Sometimes I have lost the way.  
Sometimes I have caught a vision  
Of peaks of Heavenly light,  
But more often have struggled in  
darkness,  
Struggling for strength to fight.

From the ground beneath the ladder  
of faith

I have groveled, hunting the way,  
Sometimes I would rise in the efforts,  
Sometimes I would kneel to pray;  
Sometimes I have felt the glory  
of the light of the Father's face,  
But more often have floundered in  
darkness,  
Begging for saving grace.

From the lowest round on the ladder  
of faith

I have prayed for strength to hold  
Just that much gain on the journey—  
But so far away from the goal.  
Sometimes I have felt transfigured  
The light of the spirit within;  
But more often have wept in the dark-  
ness  
Blinded and cowed by sin.

Sometimes I have thought of a foun-  
tain

Filled from Immanuel's veins,  
Sometimes I have wondered if plung-  
ing there  
Took all the guilty stains:  
Sometimes I have felt the cleansing  
Of the precious blood of the Christ,  
And then I have prayed in Geth-  
semane  
My face in the bitter dust.

O God, how long is the journey  
How long to fight and to pray,  
How long must the shadows hide me  
From the clear white light of the  
way?

O rend the veil of this temple,  
Shake all the earth away!  
Christ, take the fight and finish it—  
I pray, I pray, I pray.

—Tessa Willingham Roddey.

#### A GOOD REVIVAL.

With the opening of our new church the first Sunday in December, we began a series of revival services which continued until Tuesday night of the second week. Bro. Harry Leland Martin, of Indianola, reached us in time

#### SPECIAL TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.

for the evening service Monday and preached to the edification of all who heard him. The simple, plain presentation of the gospel message in a masterful manner proved a winning force for the cause. The interest in the meeting continued to grow with the passing days in spite of the disagreeable weather. Every department of church life felt the quickening and uplifting influences and a magnificent spirit prevails among us. The good people of other denominations rejoiced with us in the feast of good things the meeting furnished the town generally.

The church received eight new members, four by letter, four for baptism. Brother Martin is as safe as he is sound on the great fundamentals. Our people thoroughly enjoyed his ministry of the word.

The singing was under the leadership of Pastor A. J. Johnston, of Gallman, which goes without saying, it was well done. This is his third time to sing here during revival services.

Our new church caught fire during services yesterday morning and but for timely and heroic aid by all who could help in any way our building would have been totally ruined.

We are not discouraged. We will immediately clear away the wreckage and begin repairing.

W. L. HOWSE.

#### HAVE YOU FLUNG THE THREE IN

God has a marvelous way of negating the results of sin for the benefit of his own children. When Israel came to Marah, they could not drink of the waters there because they were bitter. What did God do? He did not say, "Move right on to Elim." There were twelve wells of water and seventy palm trees at Elim, and it was the next station, but the great host of people could not move on without getting some rest and refreshment at unattractive Marah, which it was necessary to pass in order to get to Canaan. So the Lord showed Moses "a tree, which he had cast into the waters, the waters were made sweet." This world is a vast Marah. But God hardly wants us to consider it an unattractive world and to fall into a state of repining because we are here in the midst of heart-breaks and tragedy. He has shown us a tree, which grew on the hillside of Calvary, and he wants us with it to sweeten all the waters of bitterness, the streams of tears and blood that we must perforce drink of. That Calvary tree works the magic of that miracle. The brackish waters of death itself partake of resurrection sweetness when we fling the Cross of Christ into them. "This world's a wilderness of woe" is not a good song for a Christian to sing. It is a wilderness, true enough, but a wilderness whose very bleakness is beautiful in Christ, so that it becomes a tree-sweetened Marah.—The Sunday School Times.

A goodly number of pastors have sent news of protracted meetings with their priceless harvests, but we are inclined to the opinion that there are many others to be reported. Let the redeemed of the Lord say so, if the God of Salvation has been good to them and to their people. How does the battle go on your field?

## Points for Emphasis

By a Baptist but Good for Anybody.

### A Vest Pocket Commentary on the International Sunday School Lessons

Improved Uniform Series for 1918  
HIGHT C. MOORE, D. D., Editor  
Lesson Setting and Survey.  
Lesson Text and Outline.  
Analytical and Expository.  
The Lesson of the Lesson.  
Gold in the Golden Text.  
Teaching Topics.  
Home Daily Bible Readings.  
Also Calendar and Maps.

### BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tenn.



## Make \$200 Per Month Write Us.



HERE is a splendid opening. Read what H. A. Neumann, the Lange man for Dodge County, Wis., has done. This is his photograph. Mr. Neumann's sales for one month were \$331.50; average per week \$82.88. Mr. Neumann is 27 years old; he started two years ago, both he and his good friends in the territory, and has built up this splendid business of his own selling Lange's Extracts, Spices, Teas, Coffees, Household Specialties and Veterinary Remedies direct from wagon to home. You can do as well as Mr. Neumann; possibly better. Let us give you actual figures of their sales. We instruct you on every point, teach you how to sell, and give you exclusive territory near your home. Our contract beats all others. Write us at once about our plan.

THE LANGE CO., Dept. Q, De Pere, Wis.

## Snake Oil

Will Limber You Up—A New Creation. Pain Killer and Antiseptic Combined.

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

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Ask for Catalogue and Special Donation Plan No. 39  
ESTABLISHED 1858  
THE C. S. BELL CO., HILLSBORO, OHIO

## ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

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We want every trapper to have one of these wonderful, brilliant ELECTRIC FRENCH FLASHLIGHTS without a cent of cost! Thousands are sold at stores for \$1.00 each! Just the thing to find traps after dark—hunt coon—etc. Write us today! See why we can positively pay you.

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## Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago



**PARKER'S HAIR BALM**  
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

**HINDER CORNS** Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. Use by mail or at Druggists. Hiseor Chemical Works, Patchogue, N. Y.

**YOU CAN AFFORD** A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$4 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined \$7 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

## DEATHS.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### JOSEPHINE C. COTTON.

Josephine O. Cotton was born near Vicksburg in Warren County, Miss., January 1st, 1845. Married to J. B. Blackburn of Holmes County December 23rd, 1870. Died at her home in Warren County September 18th, 1917. Age 72 years, 8 months and 17 days. Sister Blackburn and her husband united with Antioch church in 1871. She was of one of the "before the war families" of Warren County, and passed through all the trying experiences of those dark days. She professed her faith in Christ soon after she was married and was baptized by Rev. R. N. Hall. Her hope in the Lord was her comfort and support to the end.

J. R. EDWARDS.

### IN MEMORY OF M. L. THOMPSON.

Martin Luther Thompson was born in Jasper County, Miss., on the 10th day of December, 1854. His childhood was spent in the community in which he was born. He was married December 18th, 1878, to Miss Sarah Hand, of the same community in which both had been reared. Thirty-one years ago he and his wife and two or three little children moved to Hattiesburg, where they have ever since resided until separated by his death. He died suddenly on the morning of the 27th of November, 1917. His wife and eight children survive him.

One of the most difficult things to do is to analyze correctly a man's character. There is so much that is good in the life of a good man and so much that is not good in the lives of the best of us. So much that is right and so much that is not until it is difficult to do justice to his memory and at the same time be faithful to the truth. It is my purpose in this tribute to do both. This is precisely what my friend would have me do if he could speak for himself. This he cannot do. His lips are sealed. His tongue is silent, his heart is still and I am overwhelmed with sadness indescribable when I remember that the remains of one of the best friends I have ever had in this world now lies in the cold grave.

If one was to ask me what particular trait dominated his whole life, I would answer, devotion to his wife and children. No social or business matter ever came between him and their interest or happiness. The subject of most constant concern of all others with him was the future usefulness and success of his children, and whatever affected the well being or happiness of his wife touched a chord that vibrated through every fiber of his being.

For quite a number of years he made no pretensions to religion, but during all this time his love for a faithful Christian wife and children was an anchor that bound him to a home that was the dearest plot on earth for him.

He was a man of remarkable sound judgment. He was always safe as an adviser on all questions where common sense was needed in order to a proper

decision. I remember telling him once of an instance in which I was badly treated by a party who had gone back on his solemn obligation to pay a debt which he justly owed me. I asked him what I should do. His answer was, "forget it." This I did as far as possible and I have ever since been glad that I took his advice. He was a man of strong will and at times of a temper almost beyond his control. While this was true, I have seen him yield his right in one instance at least where he knew and I knew that he was being made the victim of injustice. He said to me afterwards, "I knew he was treating me wrong but it was better to submit to it than have a controversy and hard feelings on account of it."

About nine years ago he came to me voluntarily and told me he wished to unite with the church of which I was pastor. He was received and as long as I was his pastor I don't believe he missed a Sunday morning service when he was at home and able to go to church. He was liberal, but his contributions were always made from a sense of duty. He was a man who could not be driven by public opinion or sentiment to do anything, but his heart and his pocket were open to every appeal which in his judgment presented a worthy object. I know that this is true for I have tested the motives which found expression in generous giving in a number of instances of my personal knowledge.

Only a few days before his death I called for a few minutes at his place of business. For the first time in all of my long acquaintance with him I saw that he was broken in spirit. He told me so, spoke of his son who was in the army and said he felt sure that others would have to go. I knew that there was one great sorrow behind all he said, but he did not mention it. Neither did I. A few months before he had lost his oldest daughter, Mrs. Glover. This consecrated, Christian young woman had died under circumstances that left a wound that would not heal, a blow from which he never recovered. I left him feeling sad and could not get him off of my mind. The next day was Sunday and on my way to church I called for a few minutes at his home. I found him not well but he told me he was coming to church and did so. He entered into the spirit of the services and appeared to be in better mood than on the day before. We went home together and when we parted at the gate I asked him to take better care of himself. He told me he would. It was the last thing I ever heard him say. On the Tuesday morning following, at about ten o'clock some one phoned me that he was dead. He was buried on Thursday following. His funeral was one of the most largely attended of any ever had in this city. The services were conducted by Brother Christian and myself.

There are two things connected with his last days that give me consolation. One is in the fact that he did not suffer long. Only a few hours and it was all over. The other is a part of his last Sunday on earth was spent with me in God's house, in His worship. Thank God I have many friends still here who have been friends through long years of sacred and intimate association, but in the separation that has come through his removal, I have lost a friend whose place will never be filled.

I can do no better than close this

brief and imperfect tribute to his memory than say, in the words of one who had known him intimately for a quarter of a century, "he died a good man."

L. E. HALL.

Hattiesburg, Miss., Dec. 8, 1917.

### AID PROPOSED BY S. S. BOARD.

P. E. Burroughs, Educational Sec.

The church building affects all the activities which it houses. The building may lend itself to evangelism, to preaching, to social life, and to Sunday school work. On the other hand the building may affect adversely one or more of the great departments of service. Certain types of buildings make ineffectual, if not impossible, modern graded and departmental Sunday school work. Because of the vital effect of the building upon the Sunday school which it houses, the Sunday School Board has felt called upon to add to its various lines of service a special department through which it may aid the churches which face the grave problems of building or remodeling.

Further announcements will be made later. At present we are in position to offer the following suggestions:

We can furnish estimates made by competent architects of the cost of any of the fifty building plans presented in our new book, "Church and Sunday-School Buildings."

Besides this book, the Sunday School Board will issue leaflet literature as may seem to be required. This leaflet literature will be sent free on application.

We can offer some information when it is desired regarding architects who can be depended on to plan wisely for church and Sunday school activities. The Educational Department will cultivate the closest relations with architects who specialize in church buildings and will welcome information or suggestions concerning such architects.

We can make suggestions regarding certain stock plans, especially for small buildings, which may be secured at low cost. We recognize that every building ought to be treated as an original and individual problem. But considerations of economy seem to justify the use of stock plans. We would gladly serve the churches under such conditions.

When it is desired, we will examine blue prints or proposed floor plans for church buildings and will offer suggestions as to how far such plans meet the demands of modern Sunday school standards and will, if possible, propose methods by which better results may be secured.

The Sunday School Board's field secretaries have all made special study of the problems of church and Sunday school housing. Any of these secretaries are in position to offer expert counsel as regards building plans. Rev. Harvey Beauchamp and Mr. H. L. Strickland have made valuable contributions to the literature on this subject.

### DIPHTHERIA. PROTECT CHILDREN ANTITOXIN THE REMEDY.

This is the diphtheria season and every precaution should be taken in the towns and cities, also in the rural districts in protecting the children against this serious disease. There is



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L. E. HALL.  
Dec. 8, 1917.

S. S. BOARD.

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a great deal of diphtheria at present in certain sections of the state and it is spreading because of ignorance and carelessness on the part of many of those concerned. The child that contracts diphtheria while attending school should by no means be permitted to return to school until a sufficient time has elapsed for the diphtheria germs to disappear from the nose and throat. If this is not adhered to rigidly it means other children will contract the disease.

The State Board of Health has a regulation requiring that no child be released from quarantine until two negative cultures are obtained from the throat. That is, the throat must be free of the germs as shown by laboratory tests. Any physician or person who violates this regulation is subject to penalty. The State Hygienic Laboratory makes these tests free of cost to the people.

It is not generally known that a great deal of the disease spreads because of "carrier" cases. This means that the child, although well, has the organisms in his throat or nose and by sneezing or coughing, others contract the disease from him. It is frequently necessary in order to control diphtheria to obtain swabs from the throats of children in the school room where the case of diphtheria has occurred, in order to get rid of the "carrier" case from whom the disease was contracted, by the susceptible child. This should be invariably done where the case occurs in a family. It is often the case that other children in the family, although they do not have the disease, they may become "carriers." For this reason the throat of all members of the family should be swabbed and cultures made for examination before being released from quarantine.

When a child is taken, if antitoxin is given the first day experience shows that practically all cases are cured. Each day of delay thereafter increases the danger and statistics show that when antitoxin is given 5 days later the death rate is about 25 per cent, and each day thereafter the death rate increases. Parents and all people should be considerate of children in dealing with a disease fraught with so much danger.

#### THE MOMENTUM OF SUCCESS.

In railroad circles there is a careful estimate of loss in time, in fuel, in wear and tear for every stop that is made. Anybody who ever pushed even a baby wagon knows it is easier to keep it going than it is to stop and start it again. And anyone who observes machinery knows that it runs some times from sheer momentum after the power has been detached.

All this is illustrative of what goes on in life everywhere. It is a great deal better to keep a tree growing than it is to neglect it and let it become stunted and then start its growth again. There is a distinct loss in stopping.

This is true also of church life. It is a fine thing to keep a church growing. There are examples everywhere of churches which have stagnated. What a time preachers have to get churches started after they have sagged down and quit growing and what a loss comes to those churches by these lapses.

There is still another thing worth a passing thought. All momentum carries with it an atmosphere that is healthful, while stagnation not only loses the advantage of a moving, healthy atmosphere, but carries with it all sorts of disorders.

All this comes within the realm of common experience. It is easier for a man to plow regularly than it is for him to plow one or two days a month. Did the reader ever try it? I have. Regular work is easier than irregular work.

And this leads me to say that not half the preachers preach enough to make preaching easy. Henry Ward Beecher, in his early ministry, preacher every day somewhere, and in that way grew himself into a great preacher. We have a few preachers who preach enough to make preaching natural to them, but not very many. I am a good witness, having just been through a campaign, speaking once to five times a day. We had just as well put it down as a fixed principle of human life, that we are to grow by continuous effort.

It is this practical wisdom that Paul put into his program for Christian work, "Always abounding in the work of the Lord." John Wesley's aphorism was of the same sort, "All at it all the time." The two forces work with men and churches and the denomination at large. By continuous effort the man, the church and the denomination, and momentum mightily help in the forward movement. Everything in human life has in it and back of it psychology. Napoleon was the greatest master of war the world has produced and he said "elan," that is, momentum, is equal to four points against one in a battle. If you want to see a demonstration of this statement, watch a man coming down the street with a steady look ahead, with quick step and a purposeful expression on his face. All the loiterers instinctively get out of the way.

By enlistment of a great force and by vigorous movement we have won a great victory. With a steady purpose to enlist all our people for the Master's service, we are to go right on, no slack, no invitation to anybody to straggle. Right on. The next thing is Home and Foreign Missions, and then something else, and on and on. Moving forces gather to themselves. Idle forces waste.—J. B. Gambrell, in Baptist Standard.

#### HOW LONG ARE CHURCH PAPERS PRESERVED?

A sidelight on this question is afforded by the experience of a certain mail order sewing machine concern which advertises in religious publications. Some years ago the name of the company was changed, and the names of the sewing machines offered in the advertising were also changed. SCimilar changes were of course made in the advertising. Some three years later that sewing machine advertiser sold five sewing machines in one month under the old name, to people who inquired, enclosing coupons from the old advertising which had not been printed for more than three years past.

These five coupons at least had been preserved for over three years. This is a rather common experience of mail

order advertisers, but the church papers are preserved for a long time, and frequently bring results in advertising a long while after the issue might be regarded as having been forgotten.

An editor of a South Carolina church paper once wished to replace certain lost copies of his publication in his office file. The publication was fifty-five years old. He wrote a little editorial in which he asked the subscribers if they could not supply them from their files. Dozens of replies were received, some of them indicating that they had files running back the full fifty-five years with only occasional dates missing. Very few of them were willing to part with their files for any other purpose except to replace the office file of the publisher, but they were willing to sacrifice their files for that purpose and that purpose only. This will give some idea of how much a church paper is valued in many church homes, and also how long it is kept after the date of issue. In thousands of homes the church paper is bound and becomes a part of the permanent library.

The added advertising value resulting from this appreciation on the part of the subscribers of church papers is quite appreciable, and will be readily recognized by wide-awake general advertisement.

#### FROM NEW ORLEANS.

Dear Record—My Mississippi friends no doubt will be interested to have a word from New Orleans Baptists. We have just closed our great campaign for the Bible Institute in which New Orleans Baptists gave over \$28,000 in three days. It was easily done and will not interfere with our other plans. There is a brighter day for New Orleans Baptists. Let Mississippi rally to the new school and make it one of our greatest institutions.

I am writing this letter in the new pastor's home of Central church built at a cost of \$3,500. It is a thing of beauty and a joy forever. In just one week after the moving on this field I entered this home. It is located on Jefferson Davis Parkway near Canal street and is right by the church. We have lots of sunshine and an abundance of fresh air. It is a two-story building, 7 rooms with a sleeping porch. This is the first pastor's home ever built by Baptists in New Orleans and we are the lucky ones to occupy the same.

Central church needs and will have in the near future a fine house of worship. The Sunday school department is adequate, but the auditorium is not sufficient for our growing congregations. We have had a net increase of 60 members since I came—more than 25 of these by baptism, and yet no revival meeting. We have additions every Sunday.

We still love old Mississippi. Please call on us when you come to New Orleans. Our new address is 129 Jefferson Davis Parkway.

Sincerely,  
W. A. JORDAN.

#### MOSS POINT.

We have just closed a good meeting. Dr. W. E. Farr, of Shelby, did the preaching, and J. S. Rushing, of

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Dept. 576 Carbon Hill, Alabama

Louin, led the singing. The visible results were fifteen additions to the church.

Those who know Farr and Rushing know that they did their part well. They have a warm place in the hearts of the people of Moss Point.

HOMER H. WEBB, Pastor.



## WITH CHRIST IN THE FURNACE.

(By A. C. Dixon, D. D.)

*He spoke and commanded that they should heat the furnace one seven times more than it was wont to be heated. o o o And the form of the fourth is like the Son of God.—Dan. 3:19-25.*

Our young men, you remember, had been taken captive and carried from Judea to Babylon—Daniel, Hananiah, Misheal and Azariah. Through their character and good works they had made themselves popular with the king and the people, and they were adopted, as it were, by change of name into their new surroundings, if not into the new nationality. Daniel became Belshazzar, Hananiah became Shadrach, Misheal became Meshach, and Azariah became Abednego—this name intimating the worship of another god, a gentle hint that his friends in Babylon would like him to have respect unto the new god. Daniel interpreted the king's dream for him, and as a result became governor of the province of Babylon. At his request his three friends were given prominent political positions. In that dream the head of the great image was gold, and Daniel told the king that the gold had represented him. The king made a confession of Daniel's God, but he seems to have had a very indistinct vision of Pehovah, if any vision at all, for he was still an idolator, and he determined to make a god greater and finer than any Daniel ever dreamed of. So he makes an image, not with a head of gold, but gold altogether, as if to say, "Daniel, I am not only the head of gold, but I am the whole image." The image was ninety feet high, and nine feet broad. Then the governors of the provinces and all the officials of state were invited to come and worship this mag-

nificent god. Daniel did not come. He decided to stay away and keep from temptation: Wise Daniel. The best way to keep out of a furnace sometimes is to keep away from the temptation that may get us into it. These three princes, friends of his, decided to come to the great celebration, but refused to worship. The king's command was that at the sound of the music—the best in the realm, doubtless—all the people must bow down and worship and the great crowd fell before the image—except these three young men, who stood erect. And the king said, "Did you understand that my royal command was that at the sound of the music you should bow before the image? I will give you another chance, and if you fail to bow at the sound of the music you shall be cast into the fiery furnace." You remember their answer. They obeyed God rather than man. We see here the tactics of the devil—first, the music, then the fiery furnace. If you are willing to be enticed and allured away from God, all right; but if you refuse to be allured and enticed and charmed by the music you will have to stand the furnace. During this past week some young people have confessed Christ in public. They have gone back into the shop and the factory, where there is an atmosphere of unbelief and sin. Their friends would entice them back into the old ways and places of sin. They see that the enticement fails, and then comes the persecution; then comes the scoffing and the ridicule; then comes the cutting of their acquaintance—then comes the fiery furnace in that shop, factory or home. The devil is an angel of light; he is glad to entice us by light—but he is the demon of the fiery furnace, and if we cannot be enticed by the music he would like to frighten us by the furnace. Those who lead godly lives must expect the furnace of persecution. Here is the image and the music—there is the furnace. If you bow before the image in response to the enticing music, the furnace will be escaped. If you refuse to bow before the image in response to the music, into the furnace you go.

Let us look at some of the lessons that come out of this story. The first is: *The fact that you are in the furnace is no proof that you do not belong to God.* It is rather a proof that God is on your side, and that you are on God's side. The people against God were outside the furnace. The people who worshiped the image because they were willing to submit to the demands of idolatry were not with the true God, and the true God was not with them. Did you find yourself today in the same furnace of affliction, a furnace of persecution, a furnace of suffering? You do not understand why. All you can say is, "I have tried to be faithful to the Master, and in spite of my faithfulness I am in the furnace." No, friend—not in spite of it, perhaps, but because of it. It was because of the faithfulness of these three young men that they were in the furnace; and the fact that you are suffering, that you are in some sort of fire whose heat scorches and burns, is no proof that you do not belong to God. It may be a proof that you are on God's side—that you have been true, and doing something that pleases the Lord. He is giving you the the honor of being tested in the fire.

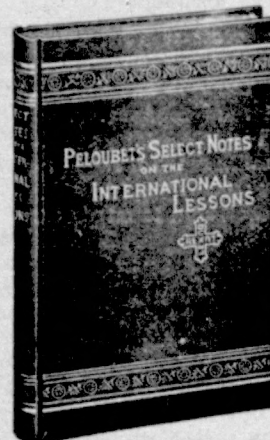
*A Great Opportunity.*

The second lesson is this: *If God*

*permits you to be in the furnace when the fire is seven times hotter than usual, he is certain to quench its violence.* God's way with us is not to take the furnace out of life, but to quench the violence of its fire. It is

not to take away suffering, to remove burdens, to keep us from persecution, but he carries forward his own plans and promotes his glory by letting his children remain in the furnace—while he quenches the violence of the

## 1918 Sunday School Helps



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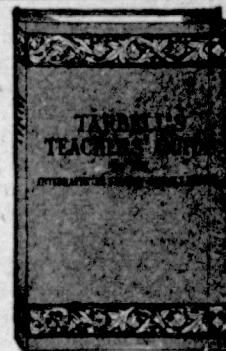
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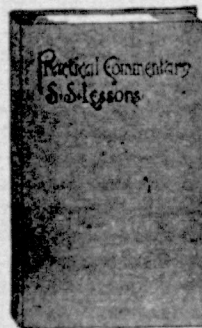


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fire. Those who cast them in are almost certain to be consumed by the flames. Nebuchadnezzar ordered the strongest of his army to bind these men and fling them into the flames, and the fire was so hot that the flames licked out and consumed them. The men to be pitied are those who put others into the flames. Persecutors are burned by the fires to which they would commit their victims. But let this be said: the fiery furnace seven times hotter than usual is a great opportunity for heroic faith, heroic courage and heroic sacrifice. I am right glad that Nebuchadnezzar made the furnace and cast these three young men into it. If there had been no furnace we would not have heard of them. If there had been no testing of their faith their faith would not have grown stronger. If there had been no opportunity to be courageous they would have been on the common level—lost in the crowd. If there had been no chance for sacrifice their influence had not been felt. I read a terrible statement the other day—three millions of disabled men, the result of this terrible way; three million men maimed for life; yes, and three millions of men with opportunity to be courageous, the opportunity under new conditions, with new handicaps, with greater difficulties, to be brave and true and self-sacrificing, in order that they may do something. Pascal, the great writer and preacher, never knew what it was to have a day without pain after he was eighteen years of age. Richard Baxter wrote the *Saints' Everlasting Rest* while he walked in the furnace of suffering. Pasteur, who discovered the cure for rabies, lived twenty-seven years after a paralytic stroke, and did the very best

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work of his life against the great obstacles. Prescott, the author of two of the greatest of histories, the *Conquest of Peru* and the *History of Mexico*, lost one of his eyes, and though he could scarcely see out of the other eye, he went through at least a hundred volumes of musty literature to get his facts. Lord Nelson in his early days was a weakling, and through his life was handicapped by physical infirmities. The hymns we sing were nearly all born in the furnace. Milton's *Paradise Lost* came singing out of the furnace of affliction. Fanny Crosby's six thousand hymns came out of the furnace. Most of the things that are good have been born of furnaces—born of some sort of suffering that makes men strong and courageous and self-sacrificing. So if you have the opportunity of being tested by the furnace fires of persecution, or any sort of trial, remember it is a gift of God. It is your real chance to be heroic. It is the time of your life to exercise patience, courage and sacrifice.

*How to Win Outsiders.*  
Again: *The best way to win the outsider is to let him see that the Lord Jesus is with you in the future.* The king came, and, looking in, said, "Did we not cast three men in bound, and I see four men loose; and there is another walking with them who looks like the son of god." Walking in the midst of the fire, walking about as if they were enjoying it; fellowship one with another and with their friend who had gone in with them! And if the world on the outside can look into the furnace where you are walking with Christ and realize that you are not frightened by it, are not discouraged by it, have not been conquered by it—in a word, if the world becomes convinced that the Lord Jesus Christ is with you in the furnace, giving you good cheer in the midst of the fire, you will win the outsider to God. How many have been won to patience by looking into the furnace in which Job walked, a furnace seven times hotter than usual. How many have had their patience strengthened as they listened to the words of trust in God: "Though he slay me, yet I trust in him." But I do not think many have been encouraged by listening to Job's wife. She wanted to die that she might get out of the furnace, and she advised Job to follow her example. No one gets encouragement from grumbling and complaint, but let the world just realize that a Christian can be happy in the midst of trouble, can sing in the midst of discord, has a Christ who walks in the fire with him—that in the midst of all the conditions that make for sorrow he is really a happy man—and you have won them.

One dark night recently I was walking along Walworth Road. It was very dark, and through the darkness across the street came just one sentence, evidently spoken by a man preaching on the steps of the Baptist chapel. I could not see the man nor the people—it was so dark I could not see the pavement, but through the darkness came this sentence: "He is the only one who can help you in this terrible time." I am certain he was not talking about Lloyd George, or even George V., for neither of them is the only one who can help us in these terrible times. I needed no commentary on that word spoken in the darkness. The Lord Jesus is the only one who can help us in these terrible times. It was light through the dark-

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ness. I went on with a song in my soul. The same day I was walking along another street and I saw in front of a chapel in golden letters, "The Poor Man's Lawyer—Free of Charge." I think it is a good thing to have a lawyer to help the poor man in time of trouble. He may help him out of difficulties, or keep him out of difficulties; one sometimes gets him into difficulties. Yet I could but say to myself, "What the poor man needs, first of all, is a Savior free of charge." And if you can convince the world on the outside that the Lord Jesus Christ is the only one that can and does help in the furnace of soul suffering, you will make them desire and seek him.

You go into the fires bound. You come out free—not a garment scorched, not a hair singed. The only thing about these men that the fire touched were the ropes that bound them and kept them from having liberty. It takes the fire to rid us of bonds. God grant—and I believe he will—that Russia, in these fires of suffering, seven times hotter than usual, may come out free, all bonds burned off. God grant that England, in these fires

of suffering, seven times hotter than usual, may come out free—that the bonds of the drink traffic and other bonds that bind her may be burned off.

Christ himself was in a surface seven thousand times hotter than usual. Can I enter that furnace with him? Can I be crucified with Christ? That is a Biblical phrase. It is possible for me to so identify myself with the Lord Jesus Christ that his suffering atones for my sin? "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." By faith I may walk in this furnace with him, and all the bonds that enslave me are burned off by the fires of his atoning merit. If by faith you enter this furnace with him, then he will enter every furnace with you and quench the violence of the fire.

*Aches and Pains* of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?



## NEWS IN THE CIRCLE MARTIN BALL

Pastor W. A. Roper has resigned at Kosciusko and accepted the call from Wymer, Ark. His labor at Kosciusko has been abundantly rewarded.

Pastor F. W. Tinnin resigned last Sunday at Natchez and expects to enter the Y. M. C. A. work in the camps.

To an outsider the Big State Mission Board worked well. Very nearly all the Associations were represented. It is a difficult task to keep the requests within the amount set by the State Convention. Everybody cannot get all they want. We must all pull together.

When our brethren act conscientiously, and do the best they can there should be no complaint or severe criticisms coming from town or country. We believe in, and are willing to trust our brethren.

The Second Church, Anderson, S. C., has called Rev. I. S. Leonard, of La Fayette, Ga. He has not yet announced his decision.

The First Church, Meridian, has called Rev. W. A. Hewett, of Dallas, Tex. He has not yet signified his acceptance. We know of no man better suited for that field than Dr. Hewett, nor who could so well follow the lamented Shipman. Let us hope he will accept and come back to us.

Pro. E. K. Warren, president of the Inter-denominational Sunday School Association, by the payment of \$1,000.00 made Dr. John R. Sampey, of the Louisville Seminary, a life member of that body. This was quite a compliment to a very worthy member.

The Virginia Baptists have closed a year of much progress in Kingdom work. They raised \$59,898.78 for State Missions; \$8,416.72 for education; \$7,090.71 for Relief Fund; \$38,595.33 for Orphanage. Total receipts \$255,168.37, an increase of \$23,954.74 over last year.

Rev. R. G. Lee has been chosen to a professorship in the department of Latin in Furman University. It is stated that he will give himself to a course of special preparation. He has served Reb Bank's church in that State successfully. The church regrets to give him up.

Dr. W. D. Powell, of Kentucky, is engaged in raising \$100,000 in addition to the regular contributions given by the churches for Foreign Missions. This is called "New money." The purpose is to relieve the pressing present necessities of Foreign Board. If any body can do it Powell can.

Strong pressure has been made on Dr. W. M. Vines, special inducements offered by the Charlotte, N. C. First Church, to get him to remain with them. It is likely that he will go to the First Church in Augusta, Ga. Dr. Vines is a power for good everywhere he goes.

### To Drive Out Malaria

And Build Up The System  
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

Evangelist D. P. Montgomery is engaged in some gracious meetings in Missouri. Recently he closed a fine meeting at Sweet Springs and is now at Fayette, Mo., with good prospects.

Dr. W. A. Hobson, so long successful pastor of the First Church, Jacksonville, Fla., has been appointed camp pastor of Camp Johnston, near Jacksonville. This will not necessitate his giving up his pastorate.

The Baptists of New Orleans were asked to raise \$20,000 for the Bible Institute in that city. After a week's work they went "over the top" and made it \$28,141.25. President DeMent is happy.

The Conventions in Oklahoma and Arkansas came out ahead this year. All branches of work were advanced. Things are in excellent condition. Secretaries McConnell and Rogers have wrought admirably.

The Oklahoma Baptist University is to be enlarged this year. It has a property value of \$200,000. The Sanatorium idea is gripping the people and soon splendid institutions of this nature will be dotted throughout the State.

It is stated that at Miami, Okla., property has been bought and a \$75,000 Sanatorium is to be built and equipped and deeded to the Baptist Convention free of debt. The generosity of one large-hearted layman, Mr. J. F. Robinson. That is glorious.

### FROM CUBA

(J. G. Chastain.)

The cordial welcome accorded the writer by the American missionaries and also the native workers has made him feel quite at home here. This winter climate is gloriously delightful. We are below frost line and yet blankets are needed during the night and an overcoat is comfortable in the morning. Residences are built without any provision for fire.

I find myself unconsciously comparing and contrasting the people, customs and conditions here with those in Mexico. There is not so much drunkenness but more religious indifference, especially on the part of the men. They have turned away in disgust from Roman Catholicism and, never having known anything else, they have grown sadly indifferent and become an easy prey to spiritualism, Christian Science, infidelity and other heresies afloat in the world.

Since I reached the Island two months ago I have taken part in four protracted meetings and am booked for several others so soon as I can get to them.

I am glad to find here a fine class of native preachers. Most of them are well educated and speak English fairly well. This is a wonderful help to them, giving them access to the many good books in English. There is a great dearth of helpful religious literature in Spanish. Of course this grows out of Catholicism, Spanish-speaking people usually being Catholics with a low standard of education.

Our Home Board has done a wonderful work in Cuba, considering the num-

## SOME INTERESTING FIGURES.

Several years ago a very careful literary census was made of a representative southern trade area, to find out what the tax-paying element in that trade area subscribed for in the way of literature. The area covered six rural routes and a small city, in which they centered.

It was found that the tax-paying element in that area were reached to the extent of 88.4 per cent by the county weeklies of the county; 70.1 per cent by the religious weeklies of various denominations; 49.9 per cent by the various dailies; 30.1 per cent by agricultural publications, weekly, monthly and semi-monthly; 27 per cent by Woman's publications; 18 per cent by popular weeklies and monthlies; 12 per cent by standard magazines; 8 per cent by mail order publications, and only 6 per cent by trade and professional journals.

On the rural routes it was found that the county papers reached the most homes, religious papers next, agricultural papers, third. All the other classes were represented by insignificant percentages.

In the town the country weeklies were first, religious weeklies second, daily papers third, while agricultural publications, woman's publications and popular weeklies and monthlies were greatly outdistanced, but showed up much more circulation than occurred in those classes on the rural routes. Nearly all of the trade and professional journals were taken in the town, while considerable of the agricultural paper circulation was also subscribed for in the town.

In the taking of this census Sunday School literature, such as quarterlies and also religious literature published monthly, semi-monthly and otherwise than weekly, was disregarded altogether. Had that type of literature been considered the religious literature would have led all other types of literature in the insensiveness of its distribution. As it was, it stood second only to the local county weeklies, of which there were four printed in the county, the area investigated being about one-third of the county.

erous difficulties and obstacles they have had to overcome. Their limited missionary force, together with a band of native workers, are taxed to their utmost capacity to keep up with their program as it is now laid out. In the great city of Havana alone, with its more than 350,000 people, spread out over an area of eight miles from one extreme to the other, Baptists have fourteen preaching stations and as many Sunday schools. The reason they have not as many more is for lack of money to equip and workers to man them. One invitation after another comes from towns and country districts where Catholicism is dead and the people hungry for the gospel are pleading for men and women to go and tell them about Jesus. I never once dreamed that in Cuba the need was so urgent and the outlook so bright. With next to no opposition, you have nothing to do but thrust in the sickle for the grain is ripe. "And much will be lost should the harvest wait."

Could the dear people in the homeland know the real condition and needs of this ripe field, they would hasten to furnish the Home Board the money to better equip the stations already occupied and send additional workers to push out into new and needy territory. Some of our missionaries under high pressure all day on Sunday reach three Sunday schools and two preaching services in widely separated parts of the city, and when they

get home at night they are ready to drop in their tracks. These workers are not complaining, but they need the support and prayers of the good people back at home.

### OUR ORPHANAGE CAR.

Our 13th annual car of supplies for the Baptist Orphanage, from Northeast Mississippi, exceeded that of any previous year. Reports received to date foot up nearly twenty-five hundred dollars worth of supplies with Corinth, Okolona and a few other churches, known to have contributed, to hear from. Besides, there are a little over five hundred dollars in money reported.

I wish to express my hearty thanks to the workers and the givers for this splendid result.

J. S. BERRY,  
Tupelo, Miss.

### HARDY.

Just a word about the church at Hardy station, a quarter time church. On my last visit they not only paid my salary in full but gave me \$10.00 over for a Christmas present. The W. M. U. gave me a box containing about \$30 worth of groceries and other gifts. May God bless them and the Record.

Your Brother in Jesus,  
W. R. HAYNIE,  
Clinton, Miss.

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J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi



MAGNOLIA AND R. H. PURSER.

(By W. A. McComb.)

It was my pleasure recently to conduct evangelistic services for Pastor Purser and his good church at Magnolia, Miss. In many respects it was one of the most satisfactory series of meetings I ever held. I was entertained in the home of the pastor, and he and his good wife and two daughters are ideal hosts.

The church is among the most thoughtful of the pastor and his family's welfare that I have ever seen. The pantry was kept well filled and sometimes it was sent in already cooked. One of the meat markets run by one of the church members said, "as long as the meeting lasts all orders are filled free for the pastor's home." The pastor was considerate and ran the meeting only nine days.

Just a word about the pastor. After a long and successful pastorate at Wesson, Brookhaven, Hereford, Texas and Macon, Miss., he is now doing among the greatest works of his long and useful life. He is now only seventy-two years young and is as straight as an Indian, as courteous as a Chesterfield, as spiritual as a Spurgeon and as eloquent as a Broadus.

During his twenty years' pastorate at Wesson he preached to large congregations and Baptized more people than any other pastor in Mississippi during the same length of time.

We went from Wesson to Brookhaven, where he found a small struggling band groaning under a crushing debt. He paid off the debt and built up a strong congregation and paved the way for the great work done by that other younger, but princely pastor, W. H. Morgan.

There is possibly no pastor in Mississippi more loved and honored by his church than is pastor Purser. He is a prince in Israel and deserves all the love and honor that an appreciative people can bestow.

I am glad to note the concert of effort on the part of the Mississippi Baptists to collect the Mississippi College endowment notes. This is an ideal year to close up the work. Money is plentiful all through the country. None will rejoice more to see the collections rounded up than the men who went through the nerve-wrecking toll of getting it subscribed.

The Lord is blessing us in our new pastorate at the First Church, Baton Rouge, La. During our regular services the Lord has added 46 new members to the church the first two and a half months.

We hope early in the new year to let the contract for our new \$50,000 church building.

Christmas greetings to all my Mississippi friends.

Baton Rouge, La., Dec. 14, 1917.

CENTRAL ASSOCIATION.

We urge each of the following Baptist churches to send delegates to our 5th Sunday meeting, Dec., 1917, as they are included in the Northern district: Bentonla, Bethel, Canton, Center Ridge, Concord, Flora, Hebron, Liverpool, Lula, Madison Station, Oak Grove, Ogden, Providence, Rocky Springs, Satartia and Yazoo City. Please remember the date, Dec. 30, 1917.

Place—Anding Baptist church.

We welcome you, one and all. Come

and help make the day a success.

Yours for service,

D. R. GRANTHAM.

The following is the program of the Baptist Worker's Convention of Central Association to be held at Anding, Miss., Dec. 30th, 1917:

NORTHERN DISTRICT.

10:00 a. m.: Devotional Exercises—Rev. J. H. Fuller.  
10:15 a. m.: "Purpose of Meeting"—Rev. D. R. Grantham.  
10:30 a. m.: The Superintendent and His Opportunities—Dr. A. B. Kelly.  
10:45 a. m.: The Teacher and His Opportunities—C. G. Laird.  
11:00 a. m.: The Sunday Organized—F. W. Hammack.  
11:15 a. m.: Sunday School Evangelism—Rev. John Robinson.  
11:45 a. m.: Enrollment of Schools and Churches.  
12:00: Adjournment.

AFTERNOON SESSION.

1:00 p. m.: Devotional Exercises—Rev. J. H. Fuller.  
1:45 p. m.: The Pastor and His Opportunities—Rev. R. E. Zachert.  
2:05 p. m.: The Work of W. M. U.—Miss M. M. Lackey.  
2:45 p. m.: Round Table Discussion of Sunday School problems, led by the president.  
3:30 p. m.: Selection of next place of meeting.  
3:45 p. m.: Adjournment.  
D. R. GRANTHAM, President,  
F. W. HAMMACK, Vice-President,  
MISS RUTH ROBERTSON, Sec.

HONOR ROLL.

In the list of boys who are in the army from South McComb, the following names were left out of the list published in the Record last week: Emmett Crittenden, Clarence Harrington, Wm. Netterville, Will Cullom.  
J. H. LANE.

ANTI-MALARIA WORK TO BE EXTENDED.

Dr. W. S. Leathers, executive officer, State Board of Health, has given out the information that the campaign for the eradication of malaria, which has been found successful in Bolivar County, will be extended to at least two other counties in the state next year. The selection of these counties will depend largely upon prompt activity on the part of the citizens, the medical profession and county officials; especially the Board of Supervisors, who will have to provide half of the funds required. The State Board of Health is in a position to furnish half of the funds for conducting the campaign in two counties during this year.

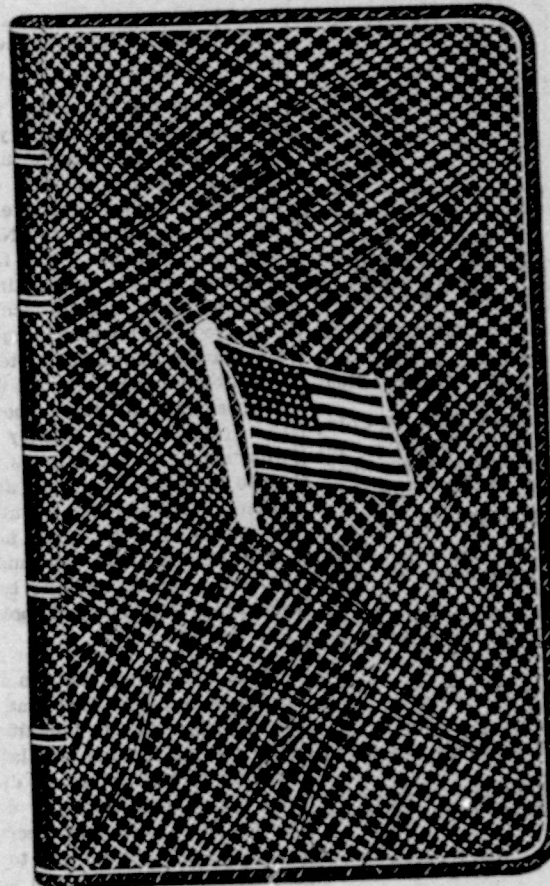
During the past two years, anti-malaria work has been conducted in Bolivar County. Slight variations in the method have been tried in different areas with the object of determining exactly the best method in every detail. During 1916 over 20,000 persons were examined and given the proper advice and treatment. The area of the county covered was about 275 square miles. Most of the present year has been spent making re-examinations and other investigations to determine just what amount of reduction of malaria has resulted from last year's work. No effort was made to cover a large area or take in new people except where it was thought it would throw light upon the question being investigated; viz, the best method

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of reducing the prevalence of malaria would cost in time, labor and money to reduce the malaria in any county in the state at least fifty to seventy-five per cent in one year.

It is found that the malaria has been reduced fifty to eighty-five per cent in nearly the whole area in which work has been done. The results depend largely upon the co-operation given by the people. In many counties in this state three-fourths or more of all sickness and a large part of the deaths reported to the Board of Health by the physicians of the county are due to malaria. This fact serves to emphasize the importance of any measures that promise so great a reduction of malaria.

The information gained during these two years make it possible to estimate fairly accurately just what it

Up to the present time the expense of this work has been borne entirely by the State Board of Health in co-operation with the International Health Board.

Counties that would like to be considered should take the matter up with Dr. W. S. Leathers, executive officer, State Board of Health, at the earliest possible date. It is desirable that this work begin the first of the year and continued throughout the year.

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## WHY SECRETARY DANIELS BANISHED WINE.

(By Rev. George Green.)

A young ensign, just a year out of Annapolis, was found drunk on duty and was dishonorably discharged. The young man went home in disgrace to his father out in the State of Washington. The father, very much humiliated, wanted to take the young man back to Washington and see what could be done about it. The son hesitated, but the father insisted and finally they went to Washington and secured a conference with the Secretary of the Navy.

"Here is my son whom I sent you six years ago, a splendid young chap in his nineteenth year, mentally alert, physically strong, morally clean, who had never known the taste of liquor. He came on through the Naval Academy at Annapolis," the father told Secretary Daniels, "and maintained his physical vigor, mental acumen and clean record, finishing school without ever having known the taste of liquor. But after he completed his course and was assigned to duty aboard one of the vessels of his country he found wine served at the officers mess, and while he refused to drink at first the officers twitted him about being a sissy, told him he could never be a good sailor until he were man enough to take a drink, and the boy yielded under his influence and took his first taste of wine.

"One evening my son was not feeling well. None of the food that was served appealed to his appetite, and he took too much wine and later in the evening he was found on duty drunk and was dishonorably discharged. Now, I come to you, Mr. Secretary, and ask: Is it right for me to give you my best and you turn him back to me in the short period of six years a wreck and with a stain upon his character; he comes back to me debauched."

"No, it is not right," replied the Secretary of the Navy, "and I shall see to it that while I am Secretary of the Navy no wine shall be served with the officers mess.—The Baptist Standard.

## IN CHRIST'S LAND THIS CHRISTMAS.

Where the first Christmas song was heard—there is gaunt starvation today. As this Christmas number of The Sunday School Times goes to press an urgent telegram arrives. It reads: "The Sunday schools of the world through the International Sunday school War Council have united for a Christmas offering to save starving Bible lands. In your next issue kindly urge all schools that have not yet done so to write or telegraph immediately to the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York, for special literature, posters programs, Christmas cards, envelopes and supplies, indicating clearly the size of school and denomination. Am writing in behalf and by request of the International Sunday School War Council—C. V. Vickrey." Mr. Vickrey is secretary of the Armenian and Syrian Relief Committee, and the Sunday School Times gladly brings this great opportunity before its readers.—The Sunday School Times.

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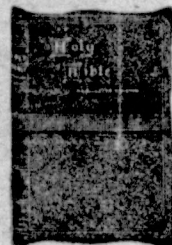
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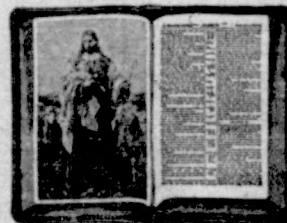
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night season, and am' not  
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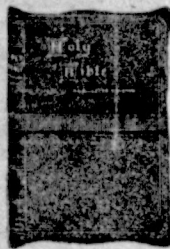
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